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Before the ceremony can begin, and usually at the time of the request, ceremonial gifts are tendered the shaman. These are gifts to the power to assure its co-operation. 756 755 782 431

The shamans for different diseases get different presents first. Even today these can't be money. These are not given to the shaman. They are part of the ceremony. They must be given to complete the ceremony. For a ghost-sickness ceremony today one man wants a black-handled knife, a black silk handkerchief, a bag of smoking tobacco, and a wooden cross. After this and on top of this a further present might be given to the shaman, but these have to be given. . . . . His power always needs special things for a shaman to cure with, and you must have these ready.

These offerings are almost always four in number and are generally of such a nature that they can be directly employed at some stage in the rite. Among those which commonly appear are turquoise, abalone shell, eagle feathers, pollen, specular iron ore, unblemished buckskin, black flint blades, white shell, and obsidian. What is called for may vary according to the patient's sex. An unblemished deerskin, for instance, must come from a doe if the patient is a woman, from a buck if it is a man, and the head must be left attached with a piece of abalone or turquoise (again depending on the sex of the patient) tied between the ears. If possible, the gifts are logically associated with the kind of ceremony which the shaman controls. 756 431 782

I had a man who specializes on mules and horses castrate my mules. The old man made a ceremony of it. . . . . He said, "Give me a saddle blanket, a bridle, a little rope, and something else that is used for a horse. It doesn't have to be new. Give me something you don't want. I don't care how much it has been used. Just give me these to carry out the ceremony. Never mind other payment." He told me he usually gets paid besides, but he always gets these things to complete the ceremony. He made it pretty plain that his power wanted things that had already been in use on a horse. [232]

For a certain rite of a shaman the ceremonial gifts are always the same, and, if the practitioner is well known, the requirements are public knowledge. In order to learn about the "way" of a lesser ritual figure, it may be necessary to make some inquiries. A visit to a relative of the shaman may prove useful, for example.

Once the shaman has agreed to perform his rite, he takes full 756 755

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825 [231] [232] If you have a good deer dog, burn deerskin and make him inhale it. Then he becomes a good hunter. I had a sick hunting dog. I tried everything. The dog was going down. I hated to lose him. So I got deerskin and rags and burned them together and made the dog inhale the smoke. He got well too. I tried it the last thing.

825 237 [178] [173] Buckskin, especially from deer which have been caught in head nooses or otherwise killed without damage to the hide, is in great demand for ceremonial gifts and for the making of amulets. "It is the holy hide, used for ceremonial purposes. It is supposed to come from a strangled deer, and the skin is supposed to be unblemished. Child of the Water used it so on earth; that is why."

825 224 When a hunter kills a deer, the carcass, the hide, and even the offal are treated according to prescribed rule, but, since all hunters observe these usages, a description of them is deferred until hunting methods are treated.

756 825 787 539 *Bear.*—A vision journey which resulted in the acquisition of a bear ceremony is described by the son of the man who became a bear shaman:

My father went across the plains twice, and the second time he slept at a place just beyond the White Sands. He usually found his tribe in the foothills at Hot Springs.

The second time, when he was sleeping at the place, something came to him. It was close to the springs. He was a little up the hills on a rock. He built a fire and went to sleep. He made a mattress of grass.

Close to morning he was sleeping there. He was sound asleep. It touched him and told him to awake. It had something to tell him. He pushed the cover off his head, and there sat a silver-tip bear. It spoke in a human way to him and told him it was time for him to get up and that he was about to get something to know and to travel by.

He got up. He knew that a door was open to him. He just walked right in, into the rocks. He walked into a room, and the bear changed itself into the form of a human and told him to follow wherever he went.

And so he showed him through the gate where the striking rocks were working, hitting against each other all the time. But they went through. Then they came to a place where four points of rock went back and forth. They also walked through that. They came to another rock that was rolling and was in the form of a round ball, just like a hill. It hit the bank on the other side all the time. But they walked over it and didn't even notice it strike the bank. Then they came to the swinging rock door, and it worked as in many other places.

Then they came to two big bears, black and white, at a gate. My father's

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231 789 224 When you want to train a dog to be a good hunter or watchdog, burn an eagle feather for it.

I wrap up an eagle feather in cloth with the kind of flies that bother animals. I burn this and throw a blanket over the dog's head so he can inhale the smoke.

If meat is rubbed on your feet and then given to a dog, that dog will stick by you and be a good watchdog. It will love you and guard you.

This is the way to make a dog good for trailing. Cut up four pieces of meat, spit on them, rub them on your moccasins to get some soil from there on them, put the meat in the dog's mouth, and talk to him, giving him instructions just as you would a boy.

Another way is to take a section of deer meat from the place where it swells between the two hoofs. Put this with the feather of the buzzard or crow. Put this to the windy side of the dog. Light it and make the dog inhale, saying to him, "May you keep the trail." We use the buzzard and crow because they fly all over and never miss a dead object. We use the deer meat so the dog will go after deer.

A friend told me to chop up a little rattlesnake into four parts and to give it to a dog with his meat. This is to be done when you want a fierce dog. It makes him fierce all right, but it is too dangerous. The dog is hard to handle then, even by the owner. The dog gets too mean, like a mountain lion. But if a man is far out alone and is afraid, it might be done.

232 There is a certain prickly pear that is called "dog medicine." It is a general tonic for a dog. You put it into his mouth whole.

825 787 539 The wolf has been known to offer a ceremony and special aid:

He smoked and prayed and went to bed again. He slept a little while and then was waked up again. Before him sat a big timber wolf, white as snow. It was the most beautiful creature, he said, he ever saw. He wanted to touch it but was afraid to. Then Wolf took its paw and touched him and told him he needn't be afraid. So he touched the wolf. The fur felt very soft and fine and warm. He touched the four legs of the wolf, then touched his own legs and said, "Let my legs be as strong as yours."

The wolf spoke to him and said, "I've seen you. . . . . I came to you myself. I will add what I can to the strength of your legs. You have done the right thing. . . . ."

231 787 539 755 *Horse* (*mule*, *burro*).—A characteristic horse ceremony was obtained by a man who was raiding for horses:

Two men started south from their home. On the way a horse spoke to one of them and gave him a ceremony. It happened this way. They were raiding for horses. They got to a town south of Tucson and found some horses there. They began to drive them off. At a certain place they stopped to rope horses to ride.

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They had to run the horses up the side of a mountain and were at the top. One of them caught a gentle horse and got on it. The other roped a wild one, and when he was about to get on, it pitched with him and threw him off. He lay there as though he were dead. Only his throat moved a little.

The man who was left sat there crying. He didn't know what to do. He had a little buckskin pouch of pollen tied around his waist. There was one old sorrel horse standing near by. He marked the forehead of the horse with pollen and asked the horse to help him restore his companion. He led the horse to the man, from the east, and the horse put his nose to the man four times and neighed. In the same way he led the horse to the injured man from the south, the west, and the north, and the horse acted the same each time. Then the injured man began to stir, and he got up and asked what had happened. The sorrel horse went back to the herd then.

Later this sorrel horse talked to the man it had cured. It told him where the two men should camp that night on the return journey. They followed this advice. The horse told him where to camp for the second night too. This was at an open place, but the horse said, "Do not be afraid even though it is out in the open." They camped in that place and were not disturbed. The third night the horse told him that they should camp at a place called Sand House. On the fourth night the horse told him that they should stop between two mountains.

Then the horse spoke to the one it had cured. It told him, "I'm old and I'm no longer strong. I'd like to take you back to the place where you live, but I can't make it. A man who is thin can make it back to his home. But horses are different. We have to be fat and strong. So after you start out tomorrow you are going to miss me. But don't look for me. I am going back to my home. But I'll tell you now just how to continue your journey, where to stop each night, and where your relatives are now."

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And the horse told him, "I give these songs to you. You will be a shaman through the horse. If anyone falls off a horse and is injured, you can heal him with these songs. These songs will cure even if bones are broken. And here is some medicine to use for those who are hurt inside.[39] But if the large cords at the back of the neck are broken, the ones which hold up the head, this ceremony will not be able to restore the person."

The men continued the journey as the horse directed and got back safely to their people.

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How this man effectively used the ceremony he thus obtained is the subject of another narrative:

A leading man rode out with others to get horses that they had tied out somewhere. The rest came back, but this leading man was still missing. His family were worried. Then someone saw his horse standing on a ridge. It was saddled,

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[39] Possibly "horse medicine" (*Eriogonum jamesii*), of which it is said, "It is a plant used in the horse ceremony. It is chewed for luck with horses. Give it to horses, too, when they are sick."

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hands, so that their horses will be strong and carry them through, and so that all in the party will have good luck.

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Gambling is a serious enterprise, and horse-racing is one of its important forms:

A horse shaman performs a ceremony over race horses used for gambling. I have seen horses worked over like this. Horses which have been taken care of by a horse shaman in this way always have an eagle feather tied just where the tail bone leaves off. The owner of the horse usually gives the horse shaman something that has to do with a horse for his pay—a saddle, a blanket, a bridle, or something like that.

Anything fast, like the coyote, the fox, the wind, or clouds, should be used in songs to make a horse run fast.[33]

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When a valuable horse is to be gelded or is injured or sick (though "if a horse has been witched, you can't cure it"), the owner is likely to consult a horse shaman.

T. . . . . knew the ceremony of the horse. He knew a lot about the sickness of this animal. I saw him castrate them. People brought the horses to him to castrate. He treated horses that couldn't pass water and some that were going blind too.

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But often the owner, though he is not a horse shaman, injects some ceremonialism into his care of his horse:

If a horse can't pass water, we have a little ceremony for it. Take a rope, hit the horse on the back with it, and tie a knot in the rope. Do this four times. Say prayers meanwhile. Don't hit the horse hard enough to hurt it. Then trot the horse a few hundred yards and bring it back to the same position.

When a horse gets blind, they cut the vein leading down from the eye that's getting bad. The horse gets well then. This is done to sheep now too. I have done it to both. If a horse is sluggish, it is given a root called "black medicine" which is put in oats or mescal or something the horse likes.

We practice bloodletting on a horse which is lazy. Then we put turquoise on the cut.

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Horses that are scary and jump sideways are fixed with eagle feathers. These are tied on the mane or to the bridle. Then the horse doesn't get scared. I did it like that at Whitetail myself.

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[33] The hummingbird is used as an aid in racing too: "Its feathers help in making a man or a horse speedy."

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231 As various domestic animals have become more numerous, the
232 horse shaman has seemed to be the logical person to cure them
756 and is now thought of as the one who "knows a lot about [domestic] animal sickness." "These are the ones who take care of the diseases of animals; they have a general knowledge of animals."

231 There is some difference of opinion concerning the material
756 benefits of a horse ceremony to the horse shaman himself. The story of the woman horse shaman whose horses were sleek and fine seems to bear out the statement of an informant who said, "Some persons have a ceremony from the horse and have fit horses all the time." But the opposite view is held by others. "I think that N. had power from the horse. His horses were poor. Some people say that a man with a horse ceremony has pretty poor horses. He can help others but not himself."

825 *Wild goose.*—An excellent example of the special abilities
787 which a shaman may acquire because of the characteristics of his
539 supernatural guardian, is power obtained from the wild goose:

During the old times when Geronimo was around doing mischief, the Chiricahua used to get a band of ten or twelve and go to the Mexican border and drive cattle home. A certain man got tired and was left behind. It got to the point where they couldn't help him, so they left him behind. They thought he would catch up. He was tired, hungry, discouraged, and had given up. He was thinking all sorts of unpleasant things. It was pretty bad.

All at once Goose appeared to him and said, "What's the matter?" He said, "I'm in a bad fix."

Goose said, "All right, I'll give you a certain ceremony, and you must obey. You must follow my directions exactly."

He gave the man four songs. The goose spoke of feathers; it told him he had to rub them on his right side. Goose is long winded and goes for many days. Goose said to him, "I will give you my endurance."

It happened that way. He caught up to the others. Everyone was surprised. The man was able to pass over broad flat lands without being tired out after that. The one who told me this story says that he had this man sing over him; then he won an important race.

825 *Nighthawk.*—An informant tells how he was cured by the
755 power of Nighthawk in a rite jointly conducted by two shamans:
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Old Man D. and T. knew the ceremony of the nighthawk. I saw them perform it several times. They sang together. Both knew the same thing; one learned it from the other. T. learned it from D.

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492 rups, a rope bit which is tied under the horse's mouth, and a bridle with reins attached to the bit and tied together at the end. The quirt, of braided rawhide, is a foot and a half or more long and is fringed at the tip. The handle ends in a loop by [283] which it is suspended from the wrist or held. Yucca-rope hobbles are made; they are tied to the saddle when not in use.

• 232 If the horse has a sore foot and goes lame, its owner makes a rawhide pouch with a drawstring at the top and ties this over its [174] ailing hoof. Since these "horse moccasins" are always said to be made of cowhide, perhaps their use is recent.

492 The horseman likes to have a mountain lion skin or some other [177] fine fur to throw over the saddle bag "to make it look nice. The Mexican people did this, so the Chiricahua did it too."

The rider mounts from the left side of the horse, putting his left foot in the stirrup and throwing his right leg over the horse's back. If the horse is not in the habit of running away, the rider, when he stops anywhere, throws the reins over its head to the ground.

484 *Rafts and boats.*—When rivers or rain-swollen streams have to 501 be crossed "if there are just a couple of men on horseback, they [492] hang on to the manes of the horses, and let them swim with them." But if groups of people must cross bodies of water, the men make rafts:

> When we were coming east and got to the Rio Grande and it was high, the men took logs about twelve feet long or so and tied cross-pieces to them. It makes a raft about three or four feet wide. They had a rope attached to it in front. The best swimmers pulled it along. The rope was around their bodies, or they pulled it with their teeth sometimes. Some good swimmers would be in back to help push. One person would sit on the back to keep the front of it out of the water. Others who couldn't swim or who couldn't swim well would hang on to ropes along the sides. Possessions, sick people, or old people could be brought across water in this way.

One Eastern Chiricahua informant described a bullboat which the men make: "Sometimes when there are no big logs around, they take a rawhide and put sticks crossways inside it. Then they tie the ends up. In this way they make a boat and go across with that."

2: Castetter and Opler N, E-5 (1931-1934)1936
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MESCALERO

MATERIAL CULTURE

It will be understood that a people who lived by hunting and gathering, whose contacts with nature were so close and exacting, and whose food quest demanded much movement, could not develop a very elaborate material culture. The characteristic dwelling of these Apache tribes was a dome-shaped structure covered with grass thatching, hides, or bark. Household utensils included a pitch-covered woven water jar, coiled basket trays, and large burden baskets of twine work. There were dippers and spoons of split gourds, and ladles of split mountain-sheep horn. Metates and manos were found in the surrounding country and brought to camp, or crude ones were fashioned by the Apache themselves. For household purposes the Apache made rock pounders and stone axes hafted to wooden handles. Occasionally an Apache woman made a few clay pots, but because of the breakage of this ware that attended the roving life, it was found to be an unprofitable procedure. On the march these people carried water containers made from the stomachs or intestines of animals.

There was a distaff-type twisting tool which wound together buffalo or horse hair into rope. Ropes of twisted rawhide were also widely used. Long strips of yucca and mescal leaves were used for binding material. Sinew from the loin and leg of the larger game animals was shredded for thread. Women had a special rawhide rope for wood-carrying and some had a special conveyor of wood and rawhide for this purpose.

The lower leg bone of the deer was ground down to make a drill. Later the iron-tipped arrow was used as a boring tool.

In connection with the horse complex, the men made their own whips, saddles, stirrups, cinches, bridles, saddle bags, and even made rawhide bags which were tied over the hoofs to prevent or cure lameness of horses.

For purposes of grooming, combs of mountain mahogany *(Cercocarpus montanus)* and brushes of folded and pounded mescal or sotol leaves were made.